

## The Edict of Milan

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inly not have been prepared to set his name to an ict which pledged him to personal adherence to the irstian faith. Constantine, in the flush of triumph, mid insist that the persecution of the Christians ould cease, and that the Christian religion should

officially recognised. Licinius would raise no jection. But they would speedily find, when it me to drafting a joint edict, that the only religious ound common to them both was very limited in tent, and that the only way to preserve a scm-ince of unity was to employ the vaguest phrase-Dgy which each might interpret in his own fashion, we can imagine the Pope and the Caliph drafting joint appeal to mankind which necessitated tine \*ntion of the Higher Power, they would find them-[ves driven to use words as cloudy and indistinct

the " Whatever Divinity there is and heavenly bstance " of Eusebius. No, it was not that Con-ntine's mind was in the transitional stage; it was ther that he had to find a common platform for naself and Licinius.

But to have converted Licinius at all t:» an Scial recognition of the Christians and complete leration was a great achievement, for the principle,

we have said, was entirely new\* M. Gaston >issier, in discussing this point, recalls how\* even e broad-minded Plato had found no place in his sal republic for those who disbelieved in the gods

their fatherland and of the city of their birth, /en if they kept their opinions to themselves and i not seek to disturb the faith of others, Plato sisted upon their being placed in a House of